

THE REHEARSAL.

Numb. 28.

1. The Yule Sermon at Clackmannan. 2. The Horrid Cavalcade at Edinburgh. The Extent of Moderation. 3. As to the Alcoran. 4. As to the Socinians 5. Free dom of Opinions in Religion. 6. Necessity of Priesthood. 7. History of Non-Conformity, and Moderation. 8. The Proclamation Read Dec. 28.

From Saturday February the 3d, to Saturday February the 10th, 1705.

Obf. **H**A S T thou done with Scotland yet, Country-man? Haft thou any more News from thence?

Country-man. I with Thou hadst done with it and thy wicked Faction, which have made Thee their Trumpeter. Then they wou'd be at Peace, and England wou'd have Nothing to fear from that Country.

r. But I have more to tell thee, to show the cursed Spirit that Reigns in the Faction there, and Here too. For as I have made it plain they are not TWO Factions, but TWO Limbs of the same Faction of the same Principles and Designs. I Tremble to Repeat what I am going to Tell. But it is necessary it shou'd be known, to Create a Just Abhorrence of these Miscreants in all who Retain any the Least Sense of Religion, or Common Morality; Who may otherwise be in Danger of being Deluded by their fair Pretences.

You must know then, that in Scotland the Name for Christmas is Yuel or Tule, which comes from the French Word for Christmas, that is Noel or Noel.

Now hear the Account given of this Word by Mefs John Wylie, the present PRESBYTERIAN Holder-firth at Clackmannan in Scotland, which he gave in his Preachment there on Sunday the 17th of last December, being the Week before Christmas. He told his Auditors, That diverse Centuries ago, it happen'd a certain Dog call'd Batie was Hang'd on the 25th Day of December. And having Hung Six Hours upon the Tree, was taken down, and thought to be Dead. But that he Got up again, and Run away, Yeuling after a strange manner. And that ever since the 25th of December has been kept as a Festival, in Memory of Batie, and was call'd Tule from the Yeuling of that Dog.

Obf. Do you Aver this for Truth?

Country-m. I do. Having it from undoubted Hands. And I have nam'd the Person, Day and Place, to give full Room for a Dis-Proof, if any body's Curiosity leads him to it. For I cou'd wish it were not True. And that none who Bare the Name of Christian, cou'd be Capable of such Outragious BLASPHEMY against Christ, which wou'd be Punished by Death at Constantinople! But Moderation Heals all Here!

2. Obf. Did the Kirk-Judicatories take no Notice of this? Or the Privy-Council, in whose Hands is the Administration of the Civil Government in that Kingdom.

Country-m. No. I heard nothing of that. And we shou'd have Heard it, had any such thing been Done. But what do you expect from PRESBYTERIANS? What from such a Privy-Council as Them? who gave Order for a Solemn Procession at Edinburgh, which was Celebrated there the 15th Day of last March, wherein the Hang-man and his Men were Drest in PRIESTS Robes, with CROSSES upon their Heads to Execute CHRIST in Effigy, His Picture being Carry'd upon the Point of a Halbard, together with the Holy Sacrament, which He calls His Body. And with that the Holy Bible, and a Chalice; And all together, being carry'd thus thro' the Streets at Noon-Day, were put into a great Fire, provided for that Purpose at the Market Cross, by the Hands of the Common Hangman. And this is not Deny'd, but Justify'd, and Glory'd in by Them to this Day.

This has been in Print before. And a MODERATE Clergy-man in London Reading it, cou'd find no Faults in all this! Which gives us such a Picture

of MODERATION! — And how Far it will Carry Men! — And WHITHER we are a Going! And how Prepar'd to Preserve any Reverence for Holy Things, and Support Religion!

3. Of this there was a Tryal made in Jest in the last Reign. One told a certain grave Doctor, that there was a very Comprehensive Design on foot, to Unite all Protestants, not Excepting the Mahometans, to bring whom in, and have the Turks for our Allies, the Alcoran wou'd be enjoynd to be Read so many times in the Year in our Churches; And that under Pain of Deprivation.

The Doctor Mused a while, and at last said, why truly, there are several Good things in the Alcoran: There is Faith in the One God Establish'd. Our Saviour Jesus Christ is there call'd the Messiah, and the Word of God. And the Turks preserve a Great Reverence for him, and Punish even with Death the Blasphemies and Contempt which the Jews cast upon Him. And their Alcoran do's Acknowledge the Scriptures of the Old & New Testament. And are not these Good things?

Obf. Do's the Alcoran Acknowledge all these things? I profess I begin to Believe that they are very Good Protestants. And they set not up their Mahomet for a God, but only as a Prophet later than Christ, as Christ was Later than Moses. And what great Matter is it, if we Bestow on them one Prophet more into the Bargain? We have had many Prophets set up Here. Fox, Muggleton, and Welsh, &c. among the Presbyterians.

It was certainly the High-fliers, that have no Moderation, and stand so stiff upon their Church and Mission, and talk of Schism, and such like Fulsome stuff. it was certainly these who have Caus'd the Breach betwixt the Turks and Us. They hinder Union wherever they come! Unless upon Church-Principles, as they call it.

Country-m. I will maintain it, that the Turks are as much Christians as the Socinians, and more than the Quakers, Muggletonians, or your Yule Presbyterians who wou'd be Gassfooted in Turkey, for those Contempts of Christ, which Moderation can Pass over here.

4. The Socinians here in the Reign of K. Char. II. Presented an Address to the Morocco Ambassador, then in London, with a Confession of their Faith, (a Copy of Both which I have now by me, and have seen the latter since in Print) wherein except some few Objections relating to Mahomet, they own Themselves of the same Faith with the Mahometans; wherein it Differs from that of the Christian, and with all the Force they have, they Battle the Doctrines of the Holy Trinity, and Incarnation, &c.

And yet after this, these Socinians, or Unitarians (as they call themselves) were Allow'd to Pass under the Name of Protestants. And MODERATION was set on Work (For what cannot MODERATION do?) not to Convert, but to Accommodate with These, but without Retracting any thing of their Faith. As we are told in the Life of Thom. Firmin. Printed and Sold by A. Baldwin in Warwick-Lane, 1698 p. 20. That the Hands of a Great many excellent Persons did Concur to this Re-Union of Parties that seem'd so widely and Unreconcilably divided. And did Encourage the Author of the AGREEMENT, &c. This AGREEMENT was one of the UNITARIAN Pamphlets, shewing their Faith to be the Truth, and their Agreement therein with the Doctrine of the Church of England, as Explain'd by some of our Modern Divines.

And in the Account of Mr. FIRMIN's Religion, Printed

Printed in the same Year, 1698. p. 49. Mr. *Firmin* is Call'd the Curator of the Unitarian Religion. And tells, p. 50. That he propos'd to hold Assemblies for Divine Worship; distinct from the Assemblies of any other Denomination of Christians But not by way of Schism, or Separation from the Church—No. Not all! This would make no Schism! MODERATION cou'd save that from Schism too! Tho' it is said, p. 51. in Plain Words That the whole Christian Church is Heathen already in the Majority of its Members by Occasion of these Terms. That is of the Holy Trinity, the Incarnation, Satisfaction, &c. What Encouragement was given for this Proposal of having SOCINIAN Churches set up among us, I will not Inquire: Only we are told, That many Excellent Persons were Engag'd in it. But the Death of their Curator put a Stop to it, at that Time. But tho' I know not of their Churches, there is a Sermon said to be preached on the Death of Mr. *Firmin*, which is Printed by the said *Baldwin*, the said Year, 1698; and Bound up together with the other Two before nam'd. And this Sermon makes him an excellent Christian, tho' owning him to have been at the same time, a Firm and Rooted Socinian, or Unitarian, denying the Holy Trinity, the Divinity, Incarnation and Satisfaction of Christ our Lord.

See Now what Moderation can do, or what it cannot do!

Obf. But what is that thou call'st Gassfooting in Turkey?

Country-m. To have a Stake run through thee, from one End to the other, and stuck in the Ground till thou Rot off from it.

Obf. And would they have serv'd John Wylie that Trick for his RULE Sermon?

Country-m. Aye, and the Presbyterian Cavalcadors too at the Cross at Edinburgh. They would have taken them for Jews, (as any body else would) who did this in Despite and Contempt of Christ; of whom the Alcoran speaks very Honourably, and will suffer no such Vilifying of Him, as we find Practis'd among the Unchristian FACTION!

5. Nay, then, I will be no Turk. What! Punish Men for their Opinions in Religion!

Country-m. Then they must keep their Opinions to Themselves. To Blaspheme God or the King, was Death by the Law of God. And no Christian Government ought to suffer CHRIST our LORD, to be Ridicul'd or Blasphem'd. And even in Scotland, since this Revolution, one Mr. *Aikinhead* was put to Death for Blasphemy.

Obf. Thou Frights me! What! Gassfooting there too! We Whiggs, who are Deists, must have a care how We let the Presbyterians into the Saddle. Tho' at Present, We agree, as to our Common Designs against the Church and Crown.

Country-m. You'll be out of the Frying-Pan into the Fire! they know neither Moderation nor Toleration.

6. Obf. Then we'll have a Government all of Deists, and have no Religion at all. Our Puss has none.

Country-m. No matter for that. She must Counterfeit some or other. And let it up too. And Establish it by Law. The People will have some Religion. You'll never get that Banish'd out of the World.

Obf. O the Fatality of suffering these Priests! they have Rooted Religion so Deep in the minds of the People, that all our Skill cannot get it out! And Priests of all Religion are the same, as one of OUR Noble Patriots Repeated it upon the Occasional Bill, in an Honourable Assembly, with a Gust of Gallantry. We will not be under the Jurisdiction of any of these Priests.

Country-m. You MUST and SHALL! While there is Religion in the World, there must be some to Administer it. And These must have a Power, and will have an Influence upon the People. And must be Forc'd to Establish such, and give Them the Authority of the Laws in Being. All the Choice that is left you, is, whether you will have Priests of God's Appointment, who can Derive the Succession all the way from the Apostles; or JEROBOAM's Priests of the Meanest of the People, and Consecrate whom you will.

Obf. JEROBOAM's by all Means, of the Two? For they will not be troubling Us with their Jure Divino and Succession.

Country-m. They'll pretend to it as much as any other when they are once in. As the Kirk do's now in Scotland. And all our Stipends Here All these Commissions are immediately from GOD or by his Authority.

Obf. That's harder to Judge of, than Succession. What shall we do now? Must We be for ever Priest-Ridden with these Block-heads.

Country-m. Till you have more Wit than these Block-heads! You say THEY Invented RELIGION, and keep it up in the World. And Force or Persuade all Governments to Establish it, of one Sort or other. Why then do not you Men of Sense Rescue the World and Government from under the Dominion of these Block-heads, whom YOU so much Despise!

But if Religion was not the Invention of Priests (as most certainly it was not) then it was the Institution of GOD. And consequently so is Priest-hood. For GOD Ordain'd Priests both under the Law and the Gospel. And to throw off these, and take upon ourselves to Appoint Deputies, or Vice-gerents for GOD to Sign and Seal his Covenants with Us, and to Bless in his Name, is to Usurp the Privilege of the MOST HIGH! And therefore justly call'd, in the Case of Korah, a Rebellion against the LORD. It would be the same in any Angel of Heaven, if he, without GOD's Express Command, should Commissionate any to Transact with Men, in the Name of GOD. It is a Glory which CHRIST Himself could not assume; and therefore, No Man can take this Honour to himself but he that is call'd of God, as was AARON. Heb. v. 4, 5, 6. This was the Sin of Jeroboam, which Cut him off, and his House from off the Face of the Earth. 1 Kin. xiii. 33, 34. But now we call it MODERATION! and a Small Matter to differ about with our Brethren! This Schism in Jeroboam and the Ten Tribes, as well as their Rebellion against the House of David, brought them from one Error to Another, to Idolatry at last; and Destroy'd them all in a little from off the Earth, that their Name is Extinct; All the Jews now known in the World being of Two Loyal Tribes with the Levites, which Adher'd to their Priests and to their King.

And it was never yet known, but that Errors and Corruptions in Doctrine did follow Schism in the Church and Rebellion in the State: Witness our Godly times of Forty-One when there were above Three-score different Sects and Religions amongst us at one time. Accounts of which were then wrote, and we have them still Remaining. Besides some of the Chief of them which have Surviv'd. And others of them which have Reviv'd in the same Soil of late Years.

7. Obf. All this proceeded from Want of MODERATION. As is plainly made out in The History of Non-Conformity, lately Printed, with a Huge long Title-Page, which I have so often Advertis'd at full Length, in my Observations to fill up Room, when I had nothing to say. There the Preface begins with a History of MODERATION in several Reigns; And what Fine things MODERATION would have done, if it had been let alone! WE let down, p. 1. The Understanding there was between the MODERATE Bishops, and the Puritans in the Reigns of K. James and K. Charles I. And p. 2. The Proceedings of the Divines at Westminster, who were all of them (say WE) except Eight or Nine Conformable Ministers.

Country-m. And what did this Assembly of Divines at Westminster do? Did they not make ROOT and BRANCH Work with Episcopacy, Liturgy, Churches and All?

This gives us a Pretty Picture of MODERATION! And shews us, That the Church cannot be Destroy'd but by her self. And that MODERATION will stop at Nothing! Not at Episcopacy, or any thing Else. And can find some Good thing even in the Alcoran!

MODERATION is a Thaw of ZEAL. And will Leave no Iceacle of Consistency.

8. But we hope Better things. And that the Clergy begin to open their Eyes. For this Year they have Reviv'd what had been long Dis-Us'd, tho' Enjoyn'd by Law, to Read the Royal Proclamation, appointed to be Read in their Churches, in time of Divine Service, on the Lord's Day immediately before each 30th of January. Which was accordingly done in the Churches of London, Westminster, and the Parishes Adjacent, on the Lord's Day, the 28th of last December. Wherein the Mob Principles of Government are Torn up by the Roots. And it is Declar'd from our Laws and Acts of Parliament, That by the Undoubted Fundamental Laws of this Kingdom neither the Peers of the Realm nor the Commons, nor both together in Parliament, nor the People, Collectively or Representatively, nor any other Persons whatsoever, ever had, hath, or ought to have any Coercive Power over the Persons of the Kings of this Realm.

Here's a Bell hung about the Neck of my P U S S with a Witness! which thou vapour'dst None Durst Attempt, in thy Obscuration of the 3d Instant. N^o. 84.